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*THE EVANGELIZATION OF JAPAN VIEWED IN  
ITS INTELLECTUAL ASPECT*

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When Protestant missionaries arrived in Japan with the religion of one God and the brotherhood of mankind, the native religions of Japan were in a deplorable condition. Buddhism had received such a fatal blow that there could be no hope of its revival. It was almost destroyed by the revolution of 1868. Many priests and monks had left their professions. Some became Shintoists; others became officers, soldiers, teachers, merchants, or artisans. Temples were deserted, and used for schools, offices, or barracks. Bells were converted into cannon. Sacred books were burned or sold as waste paper. Idols were standing neglected, partly stripped or broken—despised, mocked, and shunned. Compared with Buddhism, Confucianism was in a somewhat better state; but some of its progressive adherents, filled with admiration for western science, lost faith in the sacred books, and turned from the study of them to that of science. Those who still adhered to Confucianism were despised as conservative, bigoted, ignorant, and narrow-minded, unable to go forward in the advancing steps of the nation. At the time of the revolution Shintoism gained the ascendancy, and for a time was considered a state religion. The decree of the emperor was given in the name of the heavenly gods. “Return to your origin and be grateful to the beginning” was the motto of the loyal and patriotic. But among the preachers and adherents of this movement there were many who went to extremes, insisting that along with the power of the emperor everything else that was ancient should be restored. Some of these nationalists were narrow-minded, especially in their attitude toward foreigners. They insisted that the holy land of Japan should not be trodden down and defiled by unclean strangers. Meanwhile the tide of the revolution changed its course from restoration to progress, from exclusiveness to open-

mindfulness. It began to flow directly against the principles of Shintoism then held by many. This decided its destiny. Shintoism met the same fate as Jewish Christianity in the first century of the Christian era. Thus Buddhism, Confucianism, and Shintoism had been, one after another, submerged in the overwhelming tides of the revolution when Christianity appeared in the extra-territorial establishments of foreign residents.

Though the soil was thus ploughed and made ready for the seed, Christianity was not a religion to be at once welcomed by the people. It had failed three hundred years before to take root in Japan, and had lost the confidence of the people. It was at that time too extreme, too exclusive, and too intolerant of other faiths. Its Spanish adherents persecuted the people of other faiths at Nagasaki, and tortured them with cruel instruments which Japan had never known. No wonder that the tolerant and gentle-hearted Japanese hated Christianity as an enemy to gods and men! The government had also discovered the political intrigues of the Jesuits, and decided to expel them at once. From that time, for more than two hundred and fifty years, Christianity had been dreaded as the religion of devils. This was the religion in name, notwithstanding the radical change of its spirit and principle, which came again with the new civilization. Though the people were very enthusiastic to receive anything that was new, they hesitated to accept Christianity, because it seemed to them but the same evil in new form against which Japan had been compelled against her will to close her doors for almost three centuries. Missionaries patiently waited for the change of national sentiment and attempted gradually to introduce Christian truth. It was slow work; only patience could accomplish it.

Meanwhile western science and thought spread over all Japan with wonderful rapidity. Rousseau's *Social Contract*, Montesquieu's *Spirit of Laws*, Mill's *Representative Government* and *Three Essays on Religion*, Bentham's *Legislation*, and Thomas Paine's *Age of Reason* were translated, and eagerly read by many people. Buckle's *History of Civilization* and Draper's *Conflict between Science and Religion* were also read. I need not say that Spencer's works were very popular. Some of the advocates

of western civilization thought it advisable to introduce Christianity also. Their moral and intellectual influence was considerable, and, as they were the leaders of new thought, their voices were regarded as prophetic. Two of them were already Christians. One was Dr. Nakamura, the greatest Chinese scholar of Japan, and the other was Viscount Mori, who became the minister of education. The latter was the first advocate of strict monogamy, and of the abolition of the *eta*, or outcast, class. The former translated Smiles's *Self-help* and *Character* and Mill's *Essay on Liberty*. As they advanced in thought, they came, however, to see, and to acknowledge without reserve, that there were many doctrines in Christian belief which could in no way be reconciled with the requirements of reason. Gradually their faith became cold, and finally died out, though their Christian character was retained. If they had become the champions of Protestant Christianity in Japan, their religious influence might have been tremendous. But, alas! this opportunity was missed. It pleased God that the burden of the task should be placed, not on the shoulders of older men, but on those of the younger generation that succeeded them.

While western thought was spreading speedily, only a small number of young men who were studying the English language and western science were affected by the Christian idea of ethics, religion, and science. Four things especially in Christianity impressed them deeply—the idea of one living God and his universe, the new life of freedom, the Christian idea of chastity, and the universal brotherhood of mankind. They were convinced that these truths should form the spiritual foundation of new Japan. They believed the gospel of Christ as it is clearly stated in the Sermon on the Mount, and received baptism, which was then a very bold step. Some became Christians at Yokohama, some at Kumamoto, some at Sapporo, some at Hirosaki and elsewhere—the majority led to the truth by foreign teachers both in Government and private schools. Almost all these young men were the sons of Samurai. They became earnest preachers of the Gospel and the founders of Christian churches in new Japan.

The task which they took upon themselves was a very hard one.

"Without were fightings and within were fears." They had to fight with the long-inherited prejudice of their fellow-countrymen against Christianity. Their battles were not alone with mortally wounded Buddhism, Confucianism, and Shintoism, but with vigorous European infidelity also, which was already introduced and not to be easily defeated. They had fears within themselves. They must reconcile themselves to many hard Christian doctrines before they could preach—the infallibility of the Bible, the credibility of miracles, the partiality of divine government, the origin of evil, the doctrine of the Trinity, the doctrine of two natures in one person, the doctrine of vicarious blood atonement, the plan of redemption, future retribution, and so forth. Missionaries, who inherited these doctrines from their ancestors without asking any questions, were surprised by the searching questions put to them by their pupils—questions which seemed to them strange and even impious. Sometimes they tried to suppress them as instigated by evil, but in vain. To the Japanese mind these traditional doctrines did not appear axiomatic, but questionable. Was it necessary to believe them equally with the truths of one living God and the new spiritual life of freedom, chastity, and the brotherhood of mankind?

Though oppressed by such doubts, these young men could not but preach. "Necessity is laid upon me; for woe is unto me if I preach not the gospel," was an inner feeling of compulsion that they could not suppress. By their zealous and pure lives they led many to Christ, although they could not satisfactorily answer the difficult questions put to them. Churches were founded here and there—the light of the nation. Christian work went on prosperously for fifteen years, from 1872, in which the first church was founded at Yokohama, to 1888, the year of Viscount Mori's assassination. Outside of Christian circles there were also some tendencies that helped the spread of the new religion. The Europeanization of Japan was the far-reaching demand of intelligent men, to which not a few listened with approval. Many understood that this demand included Christianization also, and thus it helped considerably the spread of Christianity. This period was the bright morning of Protestant missions in Japan.

The period of spontaneous faith passed, and that of reason ensued. While Christianity was being propagated, the scientific doctrine of evolution was spreading; Darwin's *Origin of Species* and *Descent of Man* were eagerly read by many educated people. From the first, Christian missionaries taught the Copernican theory of the universe, which conflicted with the astronomical theories of Buddhism and Confucianism. They were thus esteemed as heralds of new knowledge, and Christianity was regarded as a patron of science and philosophy. But it was soon discovered that the missionaries were very conservative in regard to the doctrine of evolution. Some branded it openly as a false philosophy, the wisdom of this world that soon passes away. On the other hand, scientists began to attack Christianity as a religion of the ignorant and backward, which could not keep abreast of science; it had done its appointed work and bequeathed its task to science, its rightful successor. Foreign missionaries and native scientists could not be reconciled to each other. The stories of creation in Genesis could not be accounted for in the light of science. The infallibility of the Bible could not be maintained beside the scientific doctrine of evolution. Some tried to affirm that the Bible is inspired only so far as the ethical and religious truths were concerned, but this was considered a lame solution. As the young Christians of scientific culture grew in religious experience and thought, they found out more and more fully the irreconcilable contradiction between modern culture and some of the Christian doctrines. They prayed earnestly, and sometimes even expostulated before God. That we cannot have both faith and knowledge was the conclusion of some earnestly pious minds. The Japanese already felt the power of the living God in the innermost depth of their hearts, in spite of disturbing doubt concerning some Christian doctrines. It was thus impossible for them to forsake their faith and follow after science; although it must be frankly stated that some, whose religious experience was not sufficiently deep, failed to maintain their religious life with some of their beliefs thus contradicted and plainly demonstrated to be absurd. A still greater and harder trial awaited them.

Intelligent Christians found out not only the contradictions

between science and Christianity, but the inner contradiction between Christian experience and doctrine. For instance, they were taught that God is supramundane, dwelling in the highest heaven, yet coming down at times to intervene in the actions of men. They were taught also that he is the creator of heaven and earth, the first cause of all things, and that he had appeared at sundry times to reveal his will to his chosen people. On the other hand, they experienced in themselves the reality of the Holy Spirit, who is ever present in the Christian consciousness as the comforter and the teacher of all truth. They were taught also that the Holy Spirit is God. The idea of God as the first cause might please their intellect, but could not satisfy the requirement of their religious consciousness, which demands the immediate presence of God within as well as above. "As the hart panteth after the water-brooks, so panteth my soul after thee, O God," is the longing cry of the pious soul of Japan. If the Holy Spirit be God himself, Christian experience testifies that men have God in themselves. "Having God in us," they questioned, "must we go to the records of the ancients to know the truth?" Is the age of revelation passed? Must revealed truth be stereotyped in books, and handed down to generations that have no knowledge of God in themselves? Has he not rather been revealing his truth to his sons and daughters in an ever better way as mankind has advanced in its capacity of understanding? They were not only taught that God is a gracious father, who gives bountifully a spirit of sonship that cries after God, "Abba, Father," but they experienced in themselves a heart yearning after God, and were convinced that God is really their Father, ever near them, forgiving their sins, and receiving and caressing them in his loving arms.

What did it mean, again, that one should die to appease the divine wrath? "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life"—this is the voice of the deepest Christian experience. Is it not a contradiction to offer a human or divine sacrifice to propitiate such a loving father? Is not this doctrine a contradictory combination of the Jewish idea of God according to law and the Christian idea of God according to

love? God lives in us and we live in him through the same spiritual essence that exists in God and man. Is it necessary that such an intermediate being as the angel Gabriel should come down and intercede between them? If God is the father of mankind, does he not make his sun of righteousness rise on Mohammedans and Jews, and send his rain of grace on Christians and Buddhists? Are not all religions the revelations of one eternal, omnipresent God, the father of all, who is over all, through all, and in all? If the patriarchs, prophets, and saints of Israel are in heaven, why not the sages, wise men, philosophers, and saints of all the world? Not that there is no distinction between Christianity and other religions. As the revelations of the old dispensation were not equal to the new, so all revelations are not of the same kind and degree. One form of Christianity is superior to another, according to the law of evolution. But there is no doubt that the highest, clearest, and richest will supersede all. God has been educating mankind from the beginning even until now. The great Apostle of the Gentiles taught that there are many stages of belief; so that it is not necessary to follow all the details of revelation, either in the old or in the new dispensation. Paul plainly expressed his own experience when he said: "When I was a child, I spake as a child, I felt as a child, I thought as a child; now that I am become a man, I put away childish things. For now we see in a mirror darkly, but then face to face; now I know in part, but then shall I know fully even as also I was fully known."

These thoughts, questions, doubts, upset the minds of the young ministers of Japan. They felt that they must solve these problems themselves. Collision between the missionaries and the thinking native ministers was inevitable. The former were very solicitous for the latter, as an aged father for his young and enterprising son. Misunderstandings and ill feelings alienated the two parties. For a time they could not work harmoniously as before. It was a sad situation. German missionaries, the representatives of the liberal school, arrived; American Unitarian missionaries also came in the early part of this critical period. Though the liberals did not succeed in organizing strong churches, they diffused their liberal thought. It was at first



controverted by native ministers, but at last captivated them. Not a few bright young scholars of the Congregational faith went over to liberalism and became an intermediate link between liberal Christianity and Congregationalism in Japan.

One more difficulty had to be overcome. Ever since the introduction of western science and civilization Japan had been surprised and blinded by the dazzling light of the intellectual attainment of the western nations. She lost her self-consciousness in admiration and her self-respect in blindly following their footsteps. But when some of the Japanese patriots found out how conscious the western nations are of their own powers and proud of their own things and ways, the conviction flashed upon their minds that without self-consciousness and national pride a nation cannot maintain her dignity and make her people patriotic, energetic, and virtuous. Thus they brought Japan to reflect about herself, and to inquire what good and valuable things she had of her own; she began to be conscious of her own nationality; she found out that she had not a few valuable possessions. She perceived that she must be independent, dignified, and follow her own ways. To do otherwise would be unpatriotic and dishonorable to herself. Thus came a reactionary feeling against the Europeanization of Japan. The people began again to set up their native religions against Christianity, which they stigmatized as a foreign religion. The national feeling awakened; Buddhism, Confucianism, and Shintoism began to revive and to resume their former glory. Viscount Mori was assassinated for innovation and sacrilege. Count Okuma was struck down because his treaty revision was supposed to bring dishonor to the nation. Reactionary feeling became intense. Just at this time the imperial edict on education was issued. It was interpreted by many as the voice of the Japanese nation, maintaining itself against Christianity and stigmatizing it as a foreign innovation.

This national consciousness did not fail to affect the Christians. Some Japanese ministers, conscious of their own peculiar experiences, began to emphasize what was national and unique in their religious experience, protesting that a true Christian may be a true citizen, not only of the British Empire or the American Republic, but of Japan also, and interpreting the national spirit

in a broader way and with a deeper meaning. They endeavored to set up what is called the Christianity of Japan; that is, a Christianity founded on, or interpreted by, the peculiar religious consciousness of the Japanese. As Latin Christianity differs from Greek, and both from Teutonic, Christianity, so there may well be an Oriental or Japanese Christianity. This religious spirit, reflecting the national spirit, stood up and bravely fought against jingoism, as hard steel against a blunt sword. Yet it appeared to some not a development of the teachings of the missionaries, but a rebellion against them. While some thought it a degeneration, many prized it as their own glorious production. The so-called Christianity of Japan—let it be said—is as yet nothing but a germ. Whether it will grow and attain to its own ideal life is for the future to reveal.

One more important fact is to be noted, as a result of the blended spirit of Congregationalism and nationalism. The American Board of Missions emphasized the self-supporting principle. It was welcomed by the Japanese. The poor and inexperienced young Christians endeavored to organize self-supporting churches under the auspices of their foreign teachers. But, when they became more resolute to follow their own ways and govern themselves, they tried to be entirely independent of the influence of the missionaries. While the missionaries were petting them as small, clever boys, they ventured to take the responsibility of entire self-management upon themselves. Those who bring up strong boys will endure harder experiences than others. Such was the experience of the missionaries of the American Board in Japan during this critical period.

The discipline of the young Christians in Japan was indeed a severe one. But through this divine ordeal the churches were purified, strengthened, and prepared for a greater and more important task. During these internal and external struggles, two important events favorable for Christianity occurred in Japan. The constitution was promulgated in 1889; and freedom of faith was declared. Hitherto the spread of Christianity was winked at. After the promulgation of the constitution no one could say publicly that Christianity was a prohibited religion. This was no small gain.

The great Chino-Japanese war took place in 1894. Some imagined that, if the Japanese were victorious, they would be puffed up with vanity, arrogance, and self-conceit, and hold the religion of Christ in contempt. In this they were mistaken. The war broadened the minds of the people. Their political and commercial activity became wider than before. With the growth of the national consciousness, the nation felt a greater responsibility. Victory made Japan humble, and conscious of her want of moral power. Professors of the Imperial University were convinced of the lack of the spiritual element in their instruction, and tried to find a warrant for it in the Imperial Edict on education. Shintoism was consulted as a guide at hand. The Shintoists and their ardent pupils boldly emphasized the national spirit exemplified in Shintoism, and vehemently attacked both Buddhism and Christianity as aliens. Apparently they were about to triumph; but in reality they were behind the time. The national spirit expanded on a larger scale than they had supposed. The spirit of Shintoism was too narrow, and not adequate to the enlarged national sympathy. Shintoism was forever doomed because the nation had outlived it, whereas Buddhism, with its universal law and transcendental idea, rose again, as it were, from the dead, claiming to be a sister religion of Christianity.

Buddhism no longer treats Christianity as its enemy, but looks complacently on its progress. With its optimistic faith, it has begun a new career, endeavoring to be the most comprehensive religion of the world ever produced. It tries to include Christianity as an important branch of itself, and regards Jesus as a Buddha. It has taken up Christian chastity, temperance, philanthropic work, prison improvement, Sunday-schools, young men's associations, translation of the sacred books into Japanese colloquial language, and so forth. Buddhism endeavors to keep abreast with Christianity. Whereas the latter is emphasizing the doctrine of divine immanence, the former emphasizes that of divine personality. The terms Buddha and God are now interchangeably used. The ideas of the Christian religion and ethics have been rapidly spreading, whether in the name of Christianity or in the name of Buddhism.

The period of these internal and external struggles lasted for eleven years, and ended with the close of the nineteenth century. During these eleven years Christians did not greatly increase. The number who fell away equalled the number received. Many intelligent men thought that Protestantism also had failed, as Catholicism seemed to have failed three hundred years ago. Perhaps Christianity was by its very nature ill-adapted to the Japanese. This judgment was erroneous. Christianity was not deteriorating during the years of its internal struggles, but undergoing a metamorphosis. "Life is conflict," says a great German philosopher. Christianity has often experienced just such severe trials as it did in Japan. Internal struggles have not always been detrimental to Christianity. Rather the fountain of Christian experience has become deeper and purer through them. Christianity recovered its strength, and was ready to spread anew with the commencement of the new century. Christians were no longer babes. Churches had become mature enough to carry out their self-governing policy.

Man cannot live by bread alone, much less by the husks that swine eat. Young men, especially students, began to yearn after spiritual food. For thirty years religion had been despised as a thing for the ignorant. The older men had had some sort of spiritual education in their youth, through the influence of Confucian teachings, but the younger generation had received none. Their minds were filled with the dry knowledge of western science and nothing more. They felt intensely in their hearts the lack of spiritual culture. They hungered after righteousness—not dead theories of ethics, but the living personality that touches the innermost heart. One of our brilliant scholars, who received the complete education of Japan, from the lowest grade of the common school to the highest grade of the Imperial University, cried out in pathetic tones, "Whereas I asked for bread, my teachers gave me a stone; I sought after a fish, but they gave me a serpent; I longed for eggs, but they gave me scorpions." Hundreds and thousands of students sympathized with this heart-rending cry. Carlyle, Tennyson, Wordsworth, Goethe, Schiller, Browning, Tolstoï, Byron, Milton, even Dante and Spinoza, were consulted to show the way of life. Longing after spiritual food

has never been so intense in Japan as during the last ten years. Some have tried to find the way of life in Confucianism; some have turned to Buddhism; and some have come to Christianity.

Yomei Gaku, the most spiritual school of Confucianism, has been resorted to by many. It teaches the essential spirituality of human nature. To be conscious of that is the beginning of knowledge. True knowledge realizes itself in conduct, and makes man essentially free and noble. Some Christian ministers, even, oppressed and annoyed by the complicated reasonings of systematic theology, have consulted this school and received much benefit.

Buddhism in its old form cannot meet this new longing. Only its newer types, reading the longing on the faces of their fellow-students, try to fulfil their need. There are two schools of the new Buddhism: one is something like Unitarianism, while the other is pious and practical like Methodism. Buddhistic Unitarianism is extremely rational, critical, and destructive. Its aim is to save the people from old superstitions and errors. It is not cold and indifferent, but zealous to fulfil its task. It has, however, very little of the religious element. The pious type of Buddhism emphasizes religious experience, the principal manifestations of which are peace, joy, comfort, and hope, the fruits of faith in one eternal merciful Buddha, who saves all sinners, giving himself for them. It holds the total depravity of human nature; that man is radically sinful, and has no capacity in himself to get rid of sin and guilt; only the gracious hand of all-merciful Amida can save mankind from its utter depravity. Beside these bodies, one more sect is becoming popular. It is that of Zen-shu, which teaches the essential spirituality of human nature and the vanity of the material world. Its first effort is to get a clear consciousness of Buddha, who lives in every soul on earth. There are many steps through which human souls must pass in order to enter Nirvana or to obtain Buddhahood, the perfect salvation of the soul. Thus two opposite doctrines, the total depravity of human nature and its essential spirituality, are proposed in the name of Buddhism, for the salvation of the people. Those of a weaker type prefer the former, while those of stronger mental constitution adopt the latter. Their ways are antipodal, but

their common goal is Buddhahood. One emphasizes the salvation of the soul by its own power; the other, salvation only through the power of another. These forms of Buddhism are now gaining strength and influence. It is a great and interesting problem whether they will prove able to accomplish the reform of Buddhism which they desire. They are very friendly to Christianity and Christians.

Meanwhile Christianity has recovered its former vigor, and again begun to spread. The atmosphere and soil have become more favorable to its propagation than before. The inherited prejudice has almost passed away. Students, both male and female, frequent in crowds the preaching of certain special pulpits. They do not come to hear something to satisfy their curiosity; they are earnestly seeking the bread of life. Not a few receive baptism. But Christianity is not yet readily received by educated men, and the uneducated still cling to their ancestral faith. New doubts have begun to trouble inquiring minds. What is Christianity? It is rather a new question. In former times the people were taught, and sincerely believed, that Christianity is the religion of devils. Such an absurd interpretation has been forever buried by the peaceful lives of the missionaries. What, then, is Christianity? Educated Japanese answer: It is the religion taught by most of the Protestant missionaries in the last forty years—that the world was created in six days through periodical divine interventions, and that man was formed from the dust of the earth by the divine hand; that God was existent as the Holy Trinity before the creation; that death entered into the world through the sin of Adam, the ancestor of all mankind; that one of the three persons in the Godhead came down from heaven to save mankind from eternal death, was incarnated in the Virgin Mary, performed many miracles, died on the cross to propitiate a wrathful God, was buried, and rose again bodily from the grave on the third day; that God lives somewhere in heaven, surrounded by angels and archangels, but sometimes comes down to earth to amend his work by supernatural operations; that Christ will come on the clouds of heaven to judge the world and separate the righteous from the wicked—and so forth. We once tried, they say, to believe this teaching, but could

not. The God of Christians is a creation of their own imagination. Christians are good men, doing good works, encouraging temperance and philanthropy, but their doctrines are unreasonable and contradictory to science. Christianity is a relic of the past; it does not deserve the faith of students.

If there be some who insist that the essence of Christianity is not creeds, notions, opinions, and theologies, but life and spirit, manifested in the ethico-religious consciousness of its founder and his followers, Japanese scholars declare that this is not genuine Christianity. Some conservative Christian ministers, also, assert that whatever is stated in the form of the new theology is not genuine Christianity; it preserves merely the name, stripped of its essential contents and doctrines. Japanese scholars are pleased to have this confirmation of their own contention, and turn it to prove the absurdity and worthlessness of Christianity.

There is one more obstacle to the progress of Christianity. Some Christians—though they are a very small number—are socialists or friends of extreme socialists. They condemn war absolutely, insisting that nationality is itself an evil. Some are anarchists. Hence many are suspicious of Christianity, imagining that it is the seed of socialism and anarchism, and urge strongly that it must not be allowed to spread among soldiers.

The experience of the great apostle of the Gentiles is still a reality—"Without were fightings, within were fears." But the God of Christ and his apostles has been ever present with the missionaries and the Christians of Japan, to will and to work in them for the furtherance of the eternal living gospel, the fatherhood of God and the brotherhood of mankind. Christianity has succeeded at many points. The people have recognized the truth taught in the Sermon on the Mount—the fatherhood of God, the inner righteousness of spiritual disposition, the worth of the individual soul, chastity, monogamy as the basis of the family, and the brotherhood of man. None, whether they be Buddhists, Shintoists, or Confucianists, can gainsay these teachings; rather they now endeavor to realize them in their life and conduct. The Japanese long for whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things

are of good repute; if there be any virtue, if there be any praise, they think on these things. The essence of Christianity as recently expounded by eminent scholars will be appreciated and gladly believed by many in Japan if demonstrated to be true Christianity. But it is doubtful if the traditional creeds and theologies will take root in the religious soil of Japan. Have they not been troubling many western Christians, presenting obstacles to the faith of philosophers and scientists? If that be the case in the West, why not also in the East? Japan longs after the essence and kernel, not the formal shell of Christianity.

The Japanese-Russian war did much to rouse the people from their spiritual torpor. Soldiers and officers, even the emperor himself, attribute the great victory to the unseen hand of Providence. The people have become more religious, and are ready to hear religious truth. The higher schools are open to religious teaching. Men of strong personality are invited by the school authorities to address the students, whether they be Christian ministers or not. People come in crowds to hear the addresses of eminent pastors and laymen. Last year the Congregational churches alone received over two thousand and three hundred new members. Business men are now beginning to realize that men who have genuine religious faith are more reliable than the unbelieving or superstitious. Some propose that the business principles of Japan be conformed to European standards. To accomplish this object, it is recognized that Christian principles should be inculcated in the minds of young business men. For a long time the business class was despised. Bushido, the virtue of Japan, was not taught as ethics for this class. Business men were left alone in their low morality and superstition. But they have just begun to see new light. As they come more and more in contact with the intellectual and moral civilization of the Anglo-Saxons through their business transactions, their eyes are opened to recognize the new principles on which their own business organization must be founded. Christianity has already taken root in the intellectual circles of Japan. If it succeeds also in taking root in the business world, it will triumph, and become the strongest moral power in Japan. Morality cannot be kindled except



by the intense heat of religious fire. Bushido, the virtue and glory of Japan, cannot be deeply inculcated in the minds of the people without the powerful aid of religion. Any authority that can sanctify virtue, any power that can nourish moral strength, will win the glorious leadership of Japan. Is not Christianity the power by which the eternal ideal is to be realized in man?